revealed to inspire our hearty trust in Him
and our ad<
of His matchless wisdom, power and love.
Mysterious, no doubt, are very often the ways
<^
yet patent to the believing soul is His
benevolent provident <.
that directs the energies and shapes the
destinies of rnanknu
in its larger groupings of nations. History is,
as it -n<•^s
happily termed, the universal Bible—the true (
God^ 7^^
even as a revelation of His goodness and glory
mani l h (l
in such timely and fitting grant of those great
make's of
epochs and ages whom a grateful world, with
a tou< (i
soul's poetry, names the " *chosen ones* "of
Heaven-
Before closing this chapter, it may be stated
that tin-
manifestations of the glory of God in nature
gave rise to *W*
literature of the Vedas. His manifestations in
the soul <^
man were the source of the sublime literature
<^ t!hk
Upanis^ads, our spiritual philosophy. And the
incarnation
of God in heroes and prophets in the history of
mankuitl *i*^
the real meaning of the Puranas.

CHAPTER XIV.

THE RISHIS' SADHANAS FOR REALISINO THE FORMLESS AND INVISIBLE BRAHMAN ; THE SACRAMENT OF SPIRITUAL WORSHIP*

The fundamental idea in every religion is-a
consciousness

of the existence of a Super-human Invisible Being and, as a
corollary therefrom, faith in the survival of the human soul
after death. In our spiritual endeavours, it is most import;! nt
to keep always in view the distinction between this personal
consciousness of God and a mere intellectual assent to Ills
existence. For, it is one thing to say with the understanding
that God exists ; it is quite a different thing to say with th^
whole heart and soul—"My God is before me and behind me*
and filleth all space ". It is one thing to talk of God as th^